

# MISSION NEWS

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE  
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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## CONTENTS.

### NOTES.

#### TWO IMPERIAL GIFTS.

DR. HEPBURN ..... D. C. Greene.

#### A TRIP THROUGH CHUGOKU.

Hilton Pedley.

OKAYAMA HAPPENINGS ..... J. H. Pettee.

SAPPORO ..... G. M. Rowland.

KÔBE COLLEGE NOTES ..... Susan A. Searle.

#### KÔBE'S GLORY KINDERGARTEN.

J. L. Atkinson.

#### DÔSHISHA TRUSTEES' MEETING.

H. B. Newell.

#### A FEW MANCHURIAN NOTES.

J. H. DeForest.

SHIKOKU NOTES ..... H. B. Newell.

## NOTES.

Mr. A. A. Davis formerly a teacher in the Dôshisha has received through the U. S. Civil Service Commission, an appointment as teacher in the Philippines. He arrived in Yokohama May 19th, with Mrs. Davis and their three children, by the S. S. "Minnesota," having left Seattle on the second of this month.

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Miss Fraser, for some years a member of the Mission and in charge of the Dôshisha Training School for Nurses, writes of the long illness and death of her father. She has since married Mr. Owen Davis. Her address is P. O. Box 185, Uxbridge, Ontario, Canada.

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We had hoped to print this month an account of Dr. DeForest's trip to Manchuria, prepared especially for MISSION NEWS; but he has found it impracticable to give the necessary time, owing to the accumulated demands upon him. Accordingly we reproduce a letter he has written to the *Japan Times* which naturally represents a different point of view from that of a letter written for our columns. He has indicated his willingness to send the MISSION NEWS a special letter for a later issue.

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A copy of Dr. Sidney L. Gulick's New book, *The White Peril in the Far East*, has been sent to the Editor, but the pressure of other matter renders it impossible to print a review the present month. We shall try to do so in the June number.

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The Keiseisha will publish within a few days, a translation of Prof. Broadus' *Life of Christ*. The translation was undertaken at the suggestion of the late Rev. N. G. Clark, D.D., for many years Foreign Secretary of the American Board. While the original was prepared some years ago and may not at all points represent the latest scholarship, it is believed to possess qualities which will give it permanent value. The translation is the work of the late Mr. Sasajima.



### *Two Imperial Gifts.*

For sometime past the attention of the leading men of Japan has been drawn to the Young Men's Christian Association by its excellent work, more conspicuous in Tōkyō, perhaps, but hardly more effective there than in some of the other large cities of Japan. Since, however, permission was granted some months ago for the Association to send secretaries to Manchuria, commendations of its work have become increasingly emphatic. From the most responsible general officers of the Army, the strongest testimony has been received of the earnestness and efficiency of its agents in their efforts on behalf of the soldiers at Newchwang, Antung, Liaoyang, and elsewhere, and there has been a most hearty response to every request looking to the extension of the work. More than this, the commanding officers have placed buildings at the disposal of the secretaries and in other ways have done what they could to encourage and assist them.

Impressed by the earnestness of the representatives of the Association and the value of the work done, certain men of influence at the Imperial Court took occasion to commend the Association to the notice of His Majesty, who has graciously granted from the Privy Purse the sum of *yen*, 10,000 (\$5,000), as a mark of high appreciation, especially of the work for the soldiers in Manchuria.

More recently, Mr. Hara's Home for Discharged Prisoners has been the recipient of a gift of *yen*, 1,000 also from the Imperial Purse. Mr. Hara has for many years given himself without reserve to the care of discharged prisoners and has met with most encouraging success. Some years ago, an analysis of Mr. Hara's carefully kept records showed that over eighty per cent. of the inmates of the Home had been brought back to useful lives. Later statistics

are not at hand as we write, but there is no reason to suppose that they would indicate any less admirable success. This work is one in which the Christian community may well take great satisfaction, and it is gratifying to know that it has received the gracious recognition of His Majesty.

These two imperial gifts, following as they do the annuity of *yen*, 1,000 a year for ten years to the Okayama Orphan Asylum, reported in another column, have made a deep impression upon the Christians of Japan—and not upon them alone—for they have been understood to constitute a purposeful emphasis upon the principle of religious toleration incorporated in the Constitution. They clearly show that the manifestation of the Imperial favor will be accorded useful enterprises, irrespective of the religious affiliations of those who stand as sponsors for them.

While these gifts cannot be said to mark a new epoch, for the principle of toleration has long been well established, they are a much appreciated re-affirmation of that principle in terms which will impress profoundly many, especially in the country towns and villages, in whom the phrases of the Constitution awaken but a feeble response, and in this way they will tend to open new doors of influence to many pastors and evangelists.

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#### **Dr. Hepburn.**

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We note with especial satisfaction that James Curtis Hepburn, M.D., L.L.D., formerly of the American Presbyterian Mission, on his recent birthday received the following telegram from Mr. Takahira, the Japanese Minister at Washington:—

"It is my pleasing duty to announce



to you on this anniversary, your ninetyeth birthday, that His Majesty, the Emperor, has been pleased to confer upon you the Third Class of the Imperial Order of the Rising Sun, in recognition of the valuable services you rendered to Japan while you lived there, by making important contributions to the advancement of English education among our people, and also of the friendly interest you have since then continually exhibited in the progress of the empire. I also take this opportunity to express in my own behalf the most sincere congratulations upon this happy occasion."

Dr. Hepburn, as our readers hardly need to be reminded, was the first missionary sent by the American Presbyterian Board to Japan, where he arrived, at Kanagawa (Yokohama), October 13th, 1859. With the exception of Rev. Messrs. Liggins and Williams (now Bishop Williams), Dr. Hepburn was the first Protestant missionary in Japan and remained on the field for over thirty years. To him we owe the first Japanese-English Dictionary, which passed through three editions and is a monument to his indefatigable and pains-taking industry. He was also the senior member of the Yokohama Translation Committee which prepared the current version of the New Testament, and is the only member of that committee who served also as a translator of the Old Testament. To him more than to any other foreigner, certainly, are we indebted for the choice of the eminently suitable style adopted for the version of both the Old and New Testaments.

Upon Mrs. Greene and myself, Dr. and Mrs. Hepburn have a more personal claim. On our first landing in Japan November 30th, 1869, we bore letters which procured for us the entry to their most hospitable home. It was with them that we spent our first Christmas in Japan, and it was to them we chiefly looked for counsel in those early days.

Some of those counsels as we recall them suggest the startling contrast between the situation then and now. When we left Yokohama early in December, 1869 to take up our life in Tōkyō, Dr. Hepburn warned us on no account to go out after dark and not to walk far into the city without a guard, which could always be had for the asking. This may have been an excess of caution, but the reports of violence were frequent enough to justify his prudence; though long before he left Japan, the streets of Tōkyō had become as safe as those of any city in the world, indeed we sometimes ask ourselves whether there is anywhere another city in which a lady without escort could ride about with so little anxiety.

For six years while the translation of the New Testament was in progress, I was in almost daily association with Dr. Hepburn. For the most part, the basis of our work was a previous translation of his own. Our full Committee consisted of four persons after the first few months, namely, the Rev. Drs. S. R. Brown, and R. S. Maclay besides Dr. Hepburn and myself and we all shared in the responsibility for the translation of the main part of the New Testament; but in order to save time, the revision of the translation of the Gospels of Matthew, Mark, and John, which had already appeared in print, was committed to Dr. Hepburn and myself.

\* In some respects it was a difficult position for us both. He was my senior by well nigh thirty years; our training had been different, and naturally our points of view did not always coincide. Sometimes the methods of his young colleague must have seemed iconoclastic to Dr. Hepburn and no doubt they were often ill-chosen. Both of us held pronounced opinions which upon occasion were forcibly expressed; but in spite of all we worked well together and very rarely were we obliged to refer a question in dispute to our colleagues—indeed I can not recall one which we did not succeed in settling by



ourselves, though not always to our complete satisfaction.

Our association together was fruitful in many ways and I look back upon it as one of the pleasantest periods of my life.

Besides our work together in the committee room, we shared in the care of what is now called the Shiloh Church of Yokohama, preaching on alternate Sundays. This we continued for several years. This preaching was an especial pleasure to Dr. Hepburn, for few men whom I have met have had a more reverent love for the Gospel or a more profound faith in its value to men. As the Church grew his interest in its work increased and as a memorial of that interest and his faith in the truth for which the Church stood, he built with funds entrusted to him the substantial building of brick and stone which the Church occupies to-day.

His life has been a busy one and its fruit has been worthy of the consecration which the life has embodied.

D. C. GREENE.

### A Trip through Chūgoku.

It is a far cry from Maebashi to Tsuyama, with Hiroshima, Okayama, and Tottori thrown in between, so it is not surprising that five weeks were needed to make the tour. In all, the work of some eighteen places came under review, and in addition to individual interviews of various kinds, some thirty-five public addresses were given, varying in length from twenty to fifty minutes.

The first call was upon the Hyōgo Church. Here with Dr. Nakaseko, I spoke in the new church building which was to be formally dedicated on the morrow.

Okayama was reached on April 4th in company with a crowd of endeavorers, domestic and foreign. The next three days were a whirl, with the big C. E. Convention as the centre. Business

meetings, prayer-meetings, public gatherings, picnic, and photograph, all these filled the day and consumed the night. But for particulars see Dr. Pettee's report elsewhere. After the convention, Okayama had to be seen at intervals; as other appointments had to be filled. I caught a glimpse of the Kumiai Church, at a special service on Misao Yama, Sunday morning, April 16th, where some 200 people had assembled. It was good to meet there my old friend Prof. Hirotsu, Ex-President of the Dōshisha.

The Orphan Asylum, with its daylight bugle, seven o'clock prayers, and general bustle was well in evidence. Congratulations to Mr. Ishii on the latest Imperial gift of 10,000 *yen* in ten yearly instalments. An hour spent in Miss Adams' plant at Hanabatake, with its school, dispensary, and chapel, was a delightful surprise. Success to you, Miss Adams, but don't run at too high pressure. An evening at Miss Wainwright's quarters at Hokubu, with its opportunity of speaking to a fine audience, revealed what patience, diplomacy, and cooking-classes can do toward winning over a hostile neighborhood. And what shall we say of the mother of the station, who crowned the day's hospitality with the bread of sweetness and the cup of refreshing; or of the father thereof, who in the midst of manifold duties makes life sparkle with wit and wisdom; or of the bachelor friend, who like the dove from Noah's ark seemed not to have found a resting-place?

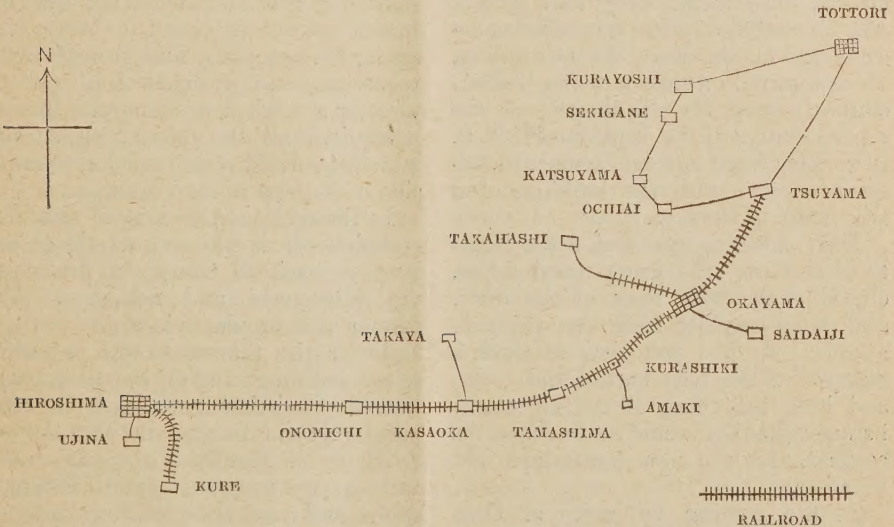
From Okayama, flying visits were made as follows:—To the big reception room at the druggist's house in Natsukawa, where a company of fifty greeted us; to Takahashi, where between speaking four times, visiting two schools, and climbing the castle hill, not much of the day and a half was left for idleness; to Amaki where Katayama—a fellow-worker in Echigo—entertained me at his home; to Takaya, with its brass band and energetic young men; to Ta-



mashima, with its bright Sunday School children, and picturesque sailboats that ply nightly between the town and Shikoku—twenty miles away; to Kurashiki, with no church organisation, but through some liberal men securing monthly the best talent from near and far, for addresses on religious and kindred subjects; and to Kasaoka, where a small but independent church is laboring over the problem of securing a 'Beecher' at a salary of fifteen to twenty *yen* a month.

After these smaller places came Hiroshima, the heart and lungs of the Japanese army in Manchuria. War

was writ large everywhere. Soldiers to right of you, supply carts to left of you, barracks in front of you, and hospitals all around you. Mr. Bennett and I were kindly housed by the Weakleys, and among them, the Elliots, and the Langsdorfs, we were royally entertained. Two hours after arrival, a trip to Ujina, —two miles away, gave us a glimpse of all the paraphernalia of transport to and from the front. Reinforcements were embarking, wounded men returning, while piles of provisions and ammunition, were being carried by tugs and barges to waiting steamers near by.



On the morrow we went to see what we had come to see, the hospitals. In the main hospital, we visited one ward where lay some twenty privates severely wounded, and another ward given up entirely to officers. To our unaccustomed eyes, the condition of the men was pitiful. One man was worn to a shadow with fever; another was minus a leg; another had been shot through the back of the neck, and could not move his head; still another wheezed painfully through an injured

throat; all in suffering, but ready for a kindly word, a tune from the violin, or a bunch of flowers. It was in this hospital that Dr. McGee and her nurses brought sunshine into many an invalid's heart and face. That their nursing was first class goes without saying, but it was their fun, laughter, and general cheerfulness that most impressed the patients. The hospital arrangements are simplicity itself. The buildings are long sheds, well lighted and ventilated, aisle in the middle and cots at right



angles, ranged along the sides. The bed clothing is plain and clean, the stands behind the pillows hold medicines, fruit, and flowers, for the patients, while on the wall is hung the daily record of the disease. One wondered if a few pictures would not add to the general comfort.

In No. 2, were five or six hundred cases, all of them light, and most of them well on the way to recovery. Some preparations had been made for our coming, so that on arrival, one ward was well filled with 350 white-robed invalids eager to be entertained. Before such a fine audience the few performers exerted themselves to the utmost, with violin, song, and speech, and the cordial response was sufficient recompense for the effort. In the evening, we took part in a service at the Kumiai church, where Mr. Takemoto, as the representative of the Japanese H. M. S. is working hard to solve some difficulties connected with the building of a new house of worship.

Next morning, we took a few hours to visit Kure, the great naval depot, climbing the hills back of the town, and racing rapidly from one point to another, we had just time to catch a glimpse of the busy harbor and docks, and hear the clang of the big steam hammers as they welded into shape the materials for the new battleships now building.

In the evening we spoke at Onomichi, a lively post, where, in the midst of strongly rooted Buddhism, Mr. Katagiri sounds forth the new note of the gospel.

On the fifty-mile jirikisha ride between Tsuyama and Tottori, my companion and I fought over the weather. He said the sun was shining. I insisted that it was raining. We put up our umbrellas, he, to prevent being scorched; I, to keep from being wet. Was it sun or rain? Let my readers judge. We could hear it on the umbrellas and on the roof of the inn where we lodged; we could see it in the air; it made

music for us after we reached Tottori, in dwelling-house, church, and theatre; it liquified the streets; in fact it did everything that a genuine Japan sea moisture is expected to do, when once it settles down to business.

Tottori Church people were in the midst of an independence jubilee—their fifteenth anniversary. Pastors Abe of Okayama, and Makino of Kyōto joined us in the city to help celebrate, and we had a lively time of it for three days. A theatre meeting on the night of arrival, two or three services plus a Japanese feast on Sunday, and a series of Bible talks on Monday, made up our programme. Certainly there was no discouraging note to be heard in this far remote centre of work. Time and again, our sympathy and prayers were requested, and strongest of all was the plea for a resident missionary. In fact it required all the tact at one's command, to avoid compromising the mission at its next annual meeting.

In the midst of the rain or sunshine—whichever it was—we started on our journey back to Okayama prefecture via Kurayoshi and Sekigane. The former of these places is a nice town of eight or ten thousand, with beautiful school buildings and an imposing park, but the Christian work is on a comparatively small scale. Both the Second Advent and Kumiai work, have made little or no progress toward independence, and need stimulus from without as well as from within. At Sekigane in the heart of some mountains seven miles distant from Kurayoshi, we had a most interesting series of services in the one evening at our disposal. We baptised Pastor Takata's son and one other, a farmer lad; administered communion, and preached to an audience of thirty or forty people.

Six p.m. the following day saw us once more in Okayama prefecture, after a ride of thirty miles over a road that beggars description. May the memory of it soon leave us! Our stopping place was the town of Katsuyama,



famous for its ink-stones. Here the pastor of the Ochiai church met us with a hearty welcome and treated us to a good audience in the downstairs part of the hotel. Next day, Mr. White joined me at Ochiai, taking Mr. Bennett's place as guide, and that evening both of us spoke to a small but attentive audience. The church is an independent one, and is all on fire with enthusiasm, caring for three separate preaching places outside of Ochiai. Even the women go out in bands of five or six to supplement their pastor's work. Like my illustrious predecessors, Greene and Newell, I left my autograph on a slab which now helps to decorate the church interior.

Last of all came Tsuyama, where there is a brand new and beautiful church, a first-class parsonage, and a missionary home over which brother White presides in solitary splendor. Thanks to his satisfying bed and board, the thumpings and lumpings of the past few days were soon forgotten, and I actually put on flesh in the two days spent there. Pastor Morita was kindness itself, except in the matter of piling on work—two addresses on the Saturday, two on Sunday (I just missed another by crawling into bed in time), and a final one on Monday, before an audience of seventy or eighty women. The workers in the Tsuyama field, both home and foreign, are certainly putting in some good strokes as time moves along, and we wish them all success in their efforts.

One more night in Okayama city, a few calls en route, and then home—May 4th, to find fever, sore throats, and doctors in one general mix-up, making of our household a very interesting place. As I write now, however, we are all right once more.

Space will not permit the recording of general impressions, but from the material given above, each reader may form his or her own. As for the writer, he finishes this account by congratulating himself on having had this oppor-

tunity of widening his outlook on the work at large.

H. PEDLEY.

## Okayama Happenings.

### THE ORPHANAGE.

When a year ago T. I. M. the Emperor and Empress were pleased to make a grant in aid to the Okayama Orphanage it was hoped that it would prove to be the beginning of a series and not merely an isolated instance. This hope has now been realised, a beautifully written communication having been received from the *Kunaisho* stating that their Majesties are pleased to promise *yen*, 1,000, a year for ten years to the Okayama Orphanage.

This gift coming in war times has made a deep impression upon Mr. Ishii and all connected with the institution. At a special thanksgiving service held on the first convenient opportunity after the reception of the news, one could detect more signs of deep feeling and earnest longing for the thorough Christianisation of Court and people than is customary in the case of self-restraining Orientals.

Count Kabayama and Viscount Okabe have consented to serve as patrons of the institution. The latter with the viscountess and his private secretary recently spent a day at Okayama en route to Korea and carefully inspected the Orphanage. The mission family in Okayama had the great pleasure as well as honor of entertaining the party at lunch, the other guests at the table being Mrs. (Governor) Higaki Dr. and Mrs. Suga, Mr. Kagawa, Deacon Komoto, and Mr. and Mrs. Ishii. Messrs. Suga Kagawa and Komoto are trustees of the Orphanage.

Viscount Okabe is a true democrat as well as Christian. One of the most touching sights of the whole happy occasion was a little frolic which the Viscount and his wife had with the youngest child in the asylum, the orphan



of a soldier who fell at Port Arthur. Having nine children of their own they are past masters in the art of winning instantly the confidence and love of little people. It was difficult to say which hugged the other the harder the Viscount or the baby, or which had the merrier time. It is worthy of note that fully one hundred new children have been received into the Orphanage since the war began.

#### SEISHO DENDO KWAI (Bible Evangelizing Company).

This energetic organisation now in its third year of helpful service is taking on increased responsibilities. It has engaged Rev. B. Mizote and he is already at work in Kurashiki and Hayashima, the latter a place recently opened. According to the latest monthly report, the Bible is being personally taught regularly to at least seventy persons by the workers of this organisation. On Sunday, May seventh, five baptisms in Okayama city and eight at Tamashima indicated some of the fruits of this kind of service. The Bible classes are all full, the C.E. societies specially active and there are many new inquirers.

#### PERSONALITIES.

Mr. Pedley has finished his helpful tour in our field. We greatly miss his smiles and his stories as well as his sermons.

Miss Adams to keep herself yet busier has begun teaching two half days a week at the *Kansai Chu Gakkō* (Kansai Middle School) just west of Okayama city. It need hardly be added that one great reason for taking up this extra labor was to benefit her beloved Hanabatake slum work which needs more financial help than heretofore and is rapidly developing into a very large charity.

Among recent visitors to Okayama not hitherto mentioned we are specially glad to be able to name Mrs. Babcock

of Ohio who made an exceptionally helpful impression on Mr. Ishii and other Japanese. Also Mrs. Ross and Mrs. Strachan, officers of the Canadian Methodist Women's Missionary Society, together with their pilot, Miss Hargrave of Tōkyō. It is a pleasure to have such appreciative guests inspect our work and gladden our homes.

J. H. PETTEE.

#### Sapporo.

For the last month much time and strength have been given to a renovation of the mission house and premises. The roof has been lowered and reduced in size by the discarding of a large upper verandah. The timbers under the roof have been strengthened with braces and bolts so that it is hoped there will be less noise and motion in the prevailing southeast winds of these spring months of April and May. A recently enacted municipal regulation calls for zinc roofs on new buildings when erected and on all buildings, within five years from last year. As our shingled roof was imperfect, this occasion was taken to roof with zinc. The whole is now accomplished and the improvement is well worth the labor and expense.

GEORGE M. ROWLAND.

#### Kōbe College Notes.

The Kōdera legacy of *yen* 5,000 reported in the April number of Mission News, has been invested in Government bonds. The condition of the gift was that it should form a fund, the interest of which should be used for helping needy students. A gift for that purpose from a Japanese friend is especially acceptable.

On Thursday, May 4, the annual Field Day exercises were held. The girls were enthusiastic and their work was a credit to their teachers.



Miss Tsune Watanabe, a member of the first class graduated from the "Kôbe Home," and a graduate of Carleton College, has returned to a place on our faculty after a long absence. For several years she has been a valued teacher in the Kôfu Girls' School, but repeated invitations to return to her *alma mater* have at last been accepted.

On Sunday, May 7, eleven of the students united with the Kôbe Church on confession of their faith. Mr. Mimaki (formerly Mr. Kanaya), traveling secretary of the Japan Scripture Union, whose work in the Kanazawa Girls' School last winter was so signally blessed by God, is spending a few days with us. He worked for three years with Mr. Buxton and is a man of deep spiritual experience. He has each day the hour usually given to morning prayers and Bible class for a general meeting, but spends most of the day in personal conversation and prayer with those who desire to meet him. Appointments have been made for the girls as they have asked for them in little groups, and his time has been fully occupied. Nearly forty of the students have already definitely accepted Christ, and there is an evident deepening of spiritual life throughout the school. God is blessing us richly and we are still expecting. Pray for us and praise with us.

SUSAN A. SEARLE.

### Kobe's Glory Kindergarten.

The Glory Kindergarten is doing very well indeed under the circumstances, but it is exceedingly desirable that a lady to take the headship be sent out as soon as possible from America.

The Rev. T. Harada has had the headship of the normal department since Miss A. L. Howe left almost two years ago; and Miss Wakuyama has been the Principal of the model school.

Both of them have done excellent work in their respective departments.

At the end of the school year in March, two were graduated from the normal department. Both of them had positions awaiting them.

The class to graduate in 1906 has five members. The entering class has four members.

The Kindergarten has sixty-four children—the full number, and nearly a hundred are waiting for entrance. In some homes, as soon as a child is born, a request is made for entrance into the kindergarten! Admission is granted in the order of request, hence this early action on the part of some.

Miss Wakuyama is a host in herself. She is a gifted and very efficient kindergartener.

The teachers and teaching in the normal department during the past school year have been these:

Rev. T. Harada: Pedagogics and History of Education.

Rev. B. Matsui: Old Testament. This year he teaches also the life of Christ.

Mr. Okamura: Drawing and Painting.

Miss Wakuyama: Gifts and Mother Play, using both text books and objects. These are vital things.

Miss Atkinson: Vocal and instrumental Music.

In the kindergarten Miss Wakuyama is assisted by Mrs. Miyaké and Mrs. Morita; also by the students of the Normal Department.

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The Hyôgo Church is now enjoying the use of its new, and much larger, building. The money contributed was yen, 4,102.47; and the money expended was yen. 4,101.58. The credit balance is eighty-nine *sen*! The material in the old building was used in the construction of the new one, hence the actual value of the new building is more than the figures represent.

The membership contributed gener-



ously; and there were gifts from other individual Christians, and from some non-Christians. A preaching place quite near to where the first preaching in Hyōgo was done has just been opened. Pastor Taketa is a hard worker.

J. L. ATKINSON.

### Doshisha Trustees' Meeting.

The Annual Meeting of the Dōshisha Trustees was held in the Theological Hall of that institution during three days beginning from March 27th, and was attended by twelve of the fifteen trustees who constitute the present Board. President Shimomura presided at all the sessions.

Dr. Greene's re-election to the Board was announced; Mr. Matsuyama, whose term just expired, was at once re-elected and took his seat; and Mr. Newell was introduced as a newly elected member.

The President's annual report gave an excellent showing in all the various departments of the school. The total attendance for all departments was shown to be 541. Of these there are in the College 27, Academy 354, Theological School 30, Girls School 130.

The Finance Committee gave an equally good showing in their report, having an actual cash balance at the end of the fiscal year of 2,000 *yen*. A part of this balance was voted to be applied to increasing the salaries of some of the teachers who at present are serving the school most loyally in spite of very inadequate compensation.

In view of the illness of the President of the Osaka business firm of which Mr. Shimomura is Manager, which necessitates his giving more time to this business and less to the Dōshisha than heretofore, President Shimomura felt compelled to present his resignation to the Trustees. The result of discussion and consultation in view of this was the unanimous request that he continue to act as President of Dōshisha even on this reduced time; and the Chairman

of the Trustees' Committee ad Interim (Jōmuin), Mr. Matsuyama, was empowered to act as Vice-President during the President's absence, and as occasion should arise.

The matter of a pastor for Dōshisha Church was also fully discussed; and though no permanent settlement was reached, the one Kumi-ai pastor on the Board, Mr. Kashiwagi of Annaka, consented to serve in this capacity temporarily until some satisfactory arrangement could be reached.

One of the most interesting and important matters that came up was the plan for establishing closer and better relations between the Theological School and the Kumi-ai churches. Several plans were presented, one of which was finally adopted as an expression of this Board's sincere desire to come into closest sympathy and relation with the whole body of the churches.

The graduating exercises, held in the Chapel on the 30th, at which 65 were graduated (42 of these from the Girls' School), were interesting and of high grade, the speaking of the young men, and the singing of the young women being especially commendable.

A pleasant feature of this season was the quite sumptuous banquet served at the Girls' School on the evening of the 29th, and participated in by the graduating classes, together with the teachers and trustees with their wives.

H. B. NEWELL.

### A Few Manchurian Notes.

By J. H. DEFORD.

So far as I could judge, the officers in the Japanese army are the most gentlemanly and kind-hearted men I have ever met. To me personally they were hospitality itself. Wherever I went I was met at the station, my baggage was taken in charge, the best lodgings and food were provided, and the military administrator, or his aide-



de-camp, always called to offer me every assistance in carrying out my plans of lecturing as a Y.M.C.A. representative and visiting hospitals, and when I went to see the various battlefields, always an officer or a gendarme accompanied me as guide and interpreter of the forts and battlefield. Lieut.-General Burnett of the English army did not exaggerate at all when he remarked to me, "I never in all my life experienced such kindness and hospitality as have fallen to me during the ten days I have been the guest of the Japanese Army."

In this connection I think it not improper to state what I learned at a lunch with the American attachés at Moukden; when General McArthur said:—"You are now the guest of His Imperial Majesty the Emperor of Japan. For he provides from his private purse all the expenses of the foreign military attachés in the whole army, the Diet having failed to make any appropriation for such a purpose." His Majesty's generosity was manifested in the abundance of comforts these men enjoy even on the battlefield.

The high moral purpose of the army was visible everywhere. One of the curses of all armies is the tendency to dishonesty and corruption. But the Japanese Army is exceedingly careful of its honor in this line. One illustration out of many gives the clue to the trend of things. Interpreters are a necessity in both armies. The Russians had Russian officers who knew enough of Chinese to do that business, and yet they are said to have used mainly the Chinese cooks and servants, such as came from Vladivostock and other places, where they had picked up a smattering of Russian. These men were the go-betweens in contracts and in dealings with the villagers all along the army lines. This resulted, I was told, in constant blackmailing by the interpreters, in which their immediate superiors took their full share.

But the interpreters in the Japanese army one can see at a glance are care-

fully selected young men, who are given an honourable rank as lieutenants and captains, and have the same strong motives for upright conduct that the regular line officers have. I fancy it would be hard to find a case of blackmailing among them. Among those whom I met were teachers from Christian schools, graduates from colleges in Japan, and men who had studied at universities in America and Europe. It was a real privilege to have a call from one of these high grade men and sit with him for hours talking over questions of international significance.

The settlement of the coolies and merchant and woman questions also shows the purpose of the army authorities to maintain the highest possible moral spirit. Why should Japanese hire Chinese coolies by the tens of thousands when Japanese coolies would jump at the chance to go over there and do that work? I could find no sufficient reason other than that the Japanese coolies of ten years ago in the war with China left a wake of evil that damaged the good name of Japan, and the army has no desire to repeat that experiment.

Coolies,\* to be sure, go over there in large numbers, but those who go are drafted and are clothed in military uniform and subject to army regulations, being a part of the army.

Then, why are Japanese merchants largely kept out of Manchuria, and driven back from the front as often as they push forward, unless it is that the army wishes to have no contact with

\* Dr. DeForest may possibly have had some special class in mind when using the term "coolie"; but the Japanese who are taken over to do coolie work in the Army are, for the most part, not coolies in the ordinary sense of the word. They are what the Japanese call *hōjū*, that is, men technically liable to military service, but who have not been drafted, and from whom recruits are drawn to fill vacancies in the ranks. The proportion of actual coolies (*ninsoku*) among the *hōjū* is not probably larger than among the soldiers proper, and some of them may actually be, not merely *samurai*, but nobles. For example a retired



irresponsible financial agents? And where was there ever such a vast army of which it could be said that there are virtually no camps of women followers?

That the army has thieving officers, and soldiers who loot and violate the women of Chinese homes is a fact that no one would care to deny. But that there ever was an army of similar proportions in which such sins were reduced to a lower level I cannot believe.

The democratic spirit is conspicuous in this Imperial Army. "Are there any in the army who used to be Eta?" I inquired of a Colonel. "O, yes, and they fight as well as the sons of *samurai*. Provided they have same education, they can rise and become officers. Indeed, one now holds a very high position in a certain division. There is no caste here."

The surgeons impressed me as having the same spirit of self-sacrifice as pervades the other departments. They work ceaselessly at all times, literally all day and all night continuously. Some have deliberately killed themselves with the care of the sick and wounded, as happened at Liaoyang after the Mukden battles. The health department is gradually cleaning up the filth of Manchurian ages—a herculean task in such pest-breeding spots as Antoken, Liaoyang, and Mukden.

The Y.M.C.A. work among the soldiers is the most conspicuous piece of Christian work in all the East. So conspicuous that it has won the Imperial

approval in the substantial form of a gift of *yen*, 10,000.

The work of those noble Scotch medical missionaries in Liaoyang and Mukden—well, it is sufficient to say that it impressed the Japanese generals to such a degree that His Excellency Marshal Oyama contributed *yen*, 1,000 to each of the two hospitals. The whole Church of Christ throughout the world may well rejoice over this signal work of wide love, embracing Chinese, Russians, and Japanese, and winning warm words of admiration and confidence from these three great nations.

I count it one of the greatest privileges of my life to have been sent by the Y.M.C.A. to carry the sympathy of their organisation to the soldiers of Japan, and to have represented in some measure also the sympathy of the Great Republic of which I am a citizen. The kind letters of introduction by their Excellencies Count Katsura, the Prime Minister; General Terauchi, the Minister of War; Viscount Admiral Ito, Chief of the Naval Staff; and General Nishi, Military Administrator of Liaoyang Peninsula; insured me a cordial welcome from Port Arthur to Mukden, and from Newchang to Antung. My admiration for the officers and soldiers of Japan increased with my tour, and at the close of my last address, I could not resist the impulse to seize a little Japanese flag near me and propose three *Banzai* for H.I.M. the Generalissimo of these ever victorious and profoundly loyal soldiers of Dai Nippon.—*Japan Times*.

officer, formerly holding one of the very highest positions on the medical staff of the Japanese Army, is authority for the statement that in one batch of *hōjū* sent over to Manchuria as baggage handlers, etc., there was a member of the House of Peers, a marquis, belonging to one of the old court noble families.

The uniform of the *hōjū* is essentially the same as that of the ordinary enlisted men of the supply department of the Army. Aside from these, there are grooms and perhaps others who wear similar uniform, but are often, apparently, true volunteers.

ED. MISS. NEWS.

### Shikoku Notes.

The Shikoku Bukwai (General meeting of the Kumiai Churches of Shikoku) was held this year at Komatsu, April 11-13. Thirteen delegates were present, a goodly number of the local Christians attended the various sessions, and it was agreed by all who (unlike the



writer) had previous experience as a guide, to be one of the pleasantest meetings held in recent years. The meetings were held in the large and historic church building, which occupies one of the most sightly locations in town, and which is a reminder of by-gone days when the church enjoyed a greater measure of prosperity than it can boast to-day. What with rapid depletions and slow recruitings, the once flourishing organisation has been reduced to but little more than a name, and a big house to pin the name on to. But the old building stands for Persecution as well as Prosperity; for its corner stone is laid upon "Persecution stones" which were picked up on the premises in the good old days when rocks were supposed to be effective arguments against Christianity. But now both Ps are past, and one might almost wish that either one would return, if it would only bring back the other. At this meeting two new members were admitted to the organisation,—Messrs Agata and Newell; and one new church,—the Komachi Church of Matsuyama, organised last July.

The reports from the whole field were almost without exception full of hope and confidence and enthusiasm. Steady gains are being made, and prospects for the future never seemed better.

Plans were adopted looking to a more thorough and systematic and a wider presentation of the Gospel throughout Shikoku, involving a spring and fall campaign carried on by local or invited speakers.

This same purpose also underlay the resolve to establish a publication which shall be the organ of the Shikoku Churches. The *Nankai no Hikari* (Light of the South Sea) will soon appear, under the editorship of Pastor Tsuyumu of Inaharu.

The possibility of a summer school, chiefly for Bible study, was discussed and finally left in the hands of a committee, with the probability that two such schools will be opened this year,

one for the north and one for the south coast.

Deep sympathy was expressed with the Takamatsu Church in its desire to be resuscitated, and reinstated as a member of the *Bukwai*; all possible aid was promised for accomplishing this.

One or two papers on special topics that were to have been presented had to be given up owing to the enforced absence of Mr. Sunagawa of Kōchi and Mr. Tomita of Matsuyama. Mr. Newell, in lieu of these, gave a review of Dr. Josiah Strong's book "The Next Great Awakening," which brought out some interesting discussion.

The two evening preaching services saw full houses, whose respectful attention caused no little wonder and remark at the changed atmosphere from a few years ago, when such meetings would have called out violent demonstrations. The speakers were Messrs. Aono, Higashi, Tsuyumu and Newell; the subjects being, Life's Victories, Two Great Defects of Our Country, The Character of Christ, and Christ and the Sages.

The meeting closed, as all such must in Japan, with a *shimbokkwaï* (picnic), held on the top of a hill back of the town. The day was all that could be desired, and everyone was impressed with the beauty of the whole situation,—a locality where to an unusual degree "every prospect pleases." In the foreground stretched the beautiful curve of the Bingo Bay, five miles distant at the nearest point; the centre of the picture was filled in with the wide and fertile plain profusely sprinkled with towns and villages; while the background was the range upon range of ascending foothills and mountains, crowned by the lofty Ishitsuchi San, whose snow-capped head looked down from his 6,600 feet elevation, keeping guard over all, and furnishing the element of solidity and calmness which in all ages has emphasised the sentiment that "the mountains shall bring peace."

The thirty or forty who came to-

gether enjoyed to the full this beautiful feast of scenery and sunshine and flowers, as well as the feast that came later in the generous lunch-boxes provided by the local church; and all returned home with most delightful memories of Komatsu scenery and hospitality.

Next year's meeting will be at Marugame.

At Gunchū, on April 30, an interesting service was held, at which five adults were received into the church by baptism.

While on this usual monthly trip to Gunchū, another service was held which was quite as interesting as it was unexpected. The prefatory remark to this story should be made that it was near this town a few months ago that a half dozen escaped Russian prisoners were captured; and the incident is still fresh in the minds of the people.

After finishing an afternoon meeting, and while making mental preparation for another yet to come in the evening, I took a walk alone on the sea shore, sauntering slowly up the beach for a mile or more. On starting to return I was greatly surprised to see quite a large company of men and boys running along the shore toward me. My surprise was increased when I met them, to find that instead of going past, they all stopped and began to follow me back. Upon asking where they were all going, and if this was a school picnic, no response was immediately forthcoming; but from their whispered remarks among themselves I gathered such fragments as, "He talks Japanese all right." "I don't believe he is a Roosky." "He may be American." This was enough to explain the whole situation, and to indicate the foul

suspicion under which I had been placed! A solitary foreigner had been seen skulking along the coast towards dusk. This town knew by abundant experience what sort of foreigners did that kind of thing. There was but one inference possible; and under the inspiration of that impulse the town began to turn out with determination in its eye and rocks in its hand.

Upon reaching the place at the upper end of the town where the fishing boats were drawn up on the shore, I found my way completely blocked by the crowd of men women and children. Saluting them, and asking if they too had all come out to meet me, one who seemed to be the spokesman smiled and said they had. And did they also think that I was an escaped "Roosky"? The leader laughed as he admitted it, and added in good humor that they feared the stranger might be lonesome out on the beach all by himself, and had come out to keep him company! I thanked them most cordially for their great kindness and solicitude,—“Whereat they stared, then laughed, and we were friends.”

While expressing sorrow that they should be thus cheated out of the pleasure (and emoluments) of capturing a foe, and desiring to make their coming out of some worth to them, I mounted the prow of a boat, with the Inland Sea on one side, and a sea of upturned faces on the other, I told them who I was, where from, why I had come to Japan, and went on to preach the Gospel to as quiet and attentive and orderly an audience of five hundred as it would be possible to find any where,—the largest preaching service ever held in Gunchū!

H. B. NEWELL.



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